



INDEPENDENCE DAY 1993

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SOLIA

THE
HERALD

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THE INCARNATION AND INDEPENDENCE DAY

From our vantage point at Vatra Romaneasca during our annual Church Congress, it is difficult for us to ascertain how the rest of the country celebrates Independence Day. Are there parades? Fireworks? Picnics? Is it a time of reflection on freedom and liberty and the "American Dream"? Does the Fourth of July still have the mystique and power to create a wholesome sense of national spirit and unity among the myriad of citizens of various ethnic origins? Is it just a holiday and a day off work?

Most of our debates at the Church Congress may appear to have to do with "Us" and "Ours". In fact, the reality of the problems of the rest of the nation seem to not be a part of our Church Congress considerations nor for that matter of our everyday lives. We are concerned with OUR parishes and national auxiliaries, with the rights and duties of OUR parishioners, council members and auxiliaries.

Does this mean that the Church and our organizations are, in fact, "detached" from the everyday world, the "real world" in which we live and indifferent to its needs?

With the Incarnation of God into our human world, and the refining of the Ten Commandments into the basic, "Love God First" and "Love Your Neighbor As You Want To Be Loved," the Church is plunged into the necessary sanctification of our world and the resolution of its problems through this message.

We are to live our lives where we find ourselves and to do so in the cognizance of the real presence of God. The Romanian proverb, "The person sanctifies the place," rings true. We must offer back to him our lives lived according to those commands; offer back to him our places of habitation, recreation, and work, not just the obvious offering of dedicated places of worship.

Underlying this restored and refined view of life is the true concept of freedom and liberty, of duty and responsibility based not on flexible and fluctuating human

political or philosophical decisions, but on the sublime fact of the Incarnation of Jesus Christ and the true liberation he bestowed on humanity through his cross and death. True freedom is freedom from all sin which distorts God's plan for us. The Church, as his body, must proclaim this freedom.

While political freedom and material growth are gifts to be appreciated; and, when good, can be ascribed to the grace of God working in people of good will, these mundane realities and earthly blessings must be seen in light of the lasting gifts bestowed by the Incarnation.

True freedom enables us to go forward and empower the Church to share this knowledge of God's plan of restoration of all mankind through grace. True freedom does not allow for walls nor barriers, human weakness nor intellectual superiority. It acknowledges only the power of the Holy Spirit which penetrates all walls, real and erected through prejudices; the power which elevates that which is weak and reduces human sophism to muteness by the experienced depth of God's compassion and love toward all peoples, all nations, all times.

In this issue of **SOLIA**, we read of the power of God at work in believers, in individuals and parishes, in the diocese and the Church universal. We can see that the work of the Church and at the Congress will not be enacted in isolation. Reflecting on the theme of America's political liberty celebrated on the Fourth of July, we need to remind ourselves of the two-sided gift of freedom and responsibility, of duty and love, of individual and collective oneness of purpose from God himself, the gift which has been bestowed on us, true and lasting freedom and liberty and which we celebrate daily in our lives as Christians, bearers of Christ.

Political changes in government, in Romania, have allowed the Church to re-establish her previous and wider scope of activities of educating, serving the needs and bringing to the fore, the call of Christ to sanctify the

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PRAY FOR A FREE ROMANIA AND WORLD PEACE

HIERARCHAL SCHEDULE

May 9, Sunday. Southfield, MI. St. George Cathedral. Divine Liturgy. Family Day Banquet.

May 16, Sunday. Dearborn Hgts., MI. Sts. Peter & Paul. Divine Liturgy. Family Day Banquet.

May 20, Thursday. Dearborn Hgts., MI. Sts. Peter & Paul. Finance Committee meeting. Vatra Camps meeting.

May 21-23, Friday-Sunday. Elkins Park, PA. Decent Holy Ghost. 80th Anniversary celebration.

May 24, Monday. Syosset, NY. Holy Synod meeting.

May 26, Wednesday. Community Center, Jackson, MI. Multi-Ethnic Alliance meeting.

May 30-31, Sunday-Monday. Vatra. St. Mary. Annual Commemoration of Memorial Day.

June 1-2, Tuesday-Wednesday. South Canaan, PA. St. Tikhon's Seminary. OCA Summit Meeting.

June 3-6, Thursday-Sunday. Warren, OH. Holy Resurrection. ARFORA Congress. ✽

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The Incarnation

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ation. We know that these political steps are meager, and we look to and are vigilant for more developments. The Episcopate continues her support of the Romanian people through the Department of Assistance and Help for Romania as can be read in the article by V. Rev. Richard Grabowski.

On the other hand, the letter of our Holy Synod calls for a ceasing of all political aggression in the former Yugoslavia where religious differences are being used as an excuse against citizens even though the hierarchs of the Orthodox, Roman Catholic and Muslim faiths have spoken out against the war. Sanctification of a particular nation must include all its citizenry.

"A Long Way Home" is the account of a man and his family to find the Orthodox Way, the Worship, the Praise of God as the true basis for life and the unfolding of day-to-day existence in the presence of the Almighty. Fred Arnaw's pilgrimage to the altar of Orthodox Christianity is one which sheds light to those searching and which kindles in those who have the "Pearl of Great Price", the radiant luster of their faith.

A short article, "Bishop Policarp's Gramata Comes

Home," induces a sort of nostalgia for the "beginnings", for those early formative and hopeful years of the Episcopate under its first spiritual shepherd. Although there were good and dedicated priests and laity who, in the beginning, established the parishes, it is a fundamental principle that without the hierarchy the Church is not the Church. The Holy Synod of the Orthodox Church in Romania sent Policarp as the first bishop for Romanian Orthodox outside of Romania. His house arrest kept him from returning to his flock. The return of Policarp's gramata to the Vatra by its "protectors" signals a perception of normalcy in the making, of picking up loose threads to weave a new fabric of fraternal cooperation and ecclesiastical recognition.

Radu Gyr's poem, "DAYS", the 8th in our series of **Poems from Communist Prisons**, could well have been written by many who, although not physically imprisoned, are spiritually incarcerated, without hope, without the freedom through faith in the Lord Jesus. One may be bound behind bars, but one's faith can give free flight to the soul to the uppermost realms; one tied to sin and hopelessness is dragged to darkness, despair.

The Romanian language section has an article by Fr. Nicolae Barsan, a regular contributor to SOLIA. "Love for Neighbor" is as necessary for New York City, where Fr. Nicolae resides, as it was for Jerusalem, Samaria and is for the world today. This is the unique kernel of the Christian faith; to love God first and to love one's neighbor and even one's enemy as one wishes to be loved, treated, respected. A tangible witness to one's freedom in Christ is the ability to love one's neighbor and one's enemy for the sake of the name of Jesus.

Also in Romanian, "The Power of Holy Unction" tells of a recent exorcism, January 24-29, 1993, of a woman possessed. The holy fathers of the Monastery of Sihastria served the holy mystery over this woman. Throughout the services, the argumentations of the demons left little doubt of their fear of the power of Christ Jesus over their powers of darkness. Are there demons today? Do we Orthodox Christians really believe that evil spirits exist in persons and are not figments of the imagination or "folk tales or myths?" This article reminds us that Satan is real, that he does not sleep, nor is he myth nor folklore.

The work of transfiguring the work goes on through the efforts of each of the faithful, through the power of the sacramental life, through the presence of the Holy Spirit. With or without governments' support or non-interference; with or without a homogeneous citizenry, the Gospel ferments and raises, lifts and transfigures. The Incarnation of the Lord Jesus Christ is the basis for the Independence Day celebration. If the founding fathers were not all "theists", they certainly were aware that good will and human talents transform the political world; and, this is part of the plan of the Almighty, to use good will and human talents as a springboard for a restored world. For those who do believe, we know that whatever is done is done by knowledge of God; and, whatever we do, we do in synergy with him. ✽

+NATHANIEL, Bishop



STATEMENT OF THE HOLY SYNOD OF BISHOPS OF THE ORTHODOX CHURCH IN AMERICA CONCERNING THE SITUATION IN THE FORMER YUGOSLAVIA

Our Lord, God and Savior, Jesus Christ, the Prince of Peace, of His own will, humbled Himself and became our servant. He loved us and taught us to love and serve one another in a spirit of good will. In so doing He revealed the formerly hidden meaning of that peace which passes all understanding.

The world has, however, by and large, failed to appreciate or apply our Lord's simple teaching. Again and again, good will has been a victim in conflicts and social disorder around the world. Atrocities of every kind have distorted the already fallen image of those who perpetrate them. Nevertheless, the reality announced on the night of the Savior's birth remains within the grasp of a world grown weary of inhumane acts, war and untold injustices.

Only a few years ago we gave thanks for the collapse of totalitarian systems in eastern Europe, since this collapse seemed to promise freedom. Now we sadly witness the great suffering which has arisen in many regions. Of special concern is the conflict in the former Yugoslavia, where Serbs, Croats and Muslims are pitted against one another in armed conflict.

We have watched these tragedies unfold before our eyes on television. We fully support the former Yugoslavia's Orthodox, Roman Catholic and Muslim leaders, who insistently demand an end to all fighting and bloodshed, and we join them in crying out against and referring to God's judgment those who have committed atrocities, whether they are Serbs, Croats or Muslims. We suffer together with them; whether they are Orthodox, Roman Catholic, Muslim or of no particular religious faith.

Our purpose is singular: to call for a reign of peace in the former Yugoslavia. We join those who demand an end to the senseless and bloody conflicts which affect the lives of millions. Here are our deepest concerns:

- We stand together with Patriarch Pavle of Serbia, and the Serbian Orthodox faithful, as well as all religious leaders and their flocks, in referring to God's justice those who initiate and perpetuate violence, bloodshed, and other violations of human rights. We support every display of good will, of hope, or firm expression to bring about a just and lasting peace. We especially applaud the courageous stand taken by Patriarch Pavle of Serbia, Mgr. Vinko Puljic, the Roman Catholic Archbishop of

Sarajevo, and Rais ul Ulama Jakup Selimoski, the Muslim leader of Bosnia and Herzegovina, in calling for an end to all bloodshed and violence, and for their categorical statements in support of an immediate end to armed conflict. Furthermore, we offer our support to these leaders in their efforts to give spiritual and moral guidance, direction and healing, and to promote a spirit of love and hope.

- We affirm our solidarity with and deepest concern for all who suffer as a result of the present conflict, regardless of their religious, national or ethnic origin. God has bestowed on all a common inheritance: the possibility of life together in peace, dignity, freedom and harmony. We suffer with all who suffer, and we support every effort to alleviate the burdens of all. Thus, we continue to support humanitarian aid programs designed to reach those in need. We wholeheartedly support and participate in the work of International Orthodox Christian Charities (IOCC). Through IOCC's Belgrade office, desperately needed humanitarian aid is offered to the peoples of the former Yugoslavia, regardless of religious, national or ethnic background. We continue to support IOCC's tireless efforts to provide for the basic needs of those who suffer most.

- We strongly challenge those who abuse religious and confessional sentiment to heighten tensions, provoke confrontations, and aggravate divisions. We insist that any and all religious prejudices and animosities must be set aside in a common effort to bring about a peaceful resolution to the present armed conflict. Atrocities and hatred have been perpetuated and fueled on all sides despite the consistent and loud protests of the former Yugoslavia's religious leaders. There are at least two sides involved in the present conflict, and we call on world leaders and ordinary citizens alike to avoid preconceived stereotypes in assigning culpability for violence and conflict.

- We denounce and commend to God's justice those who oppose the rights of the peoples of the former Yugoslavia to live in peace and harmony, and who undermine good will and freedom of conscience by generating, fueling and perpetuating animosities of any kind — religious, ethnic, social or economic. We especially denounce any form of "ethnic cleansing;" the use

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SOLIA JULY

CONVOCATION

44th ANNUAL

A.R.O.Y. CONFERENCE

"The Lord is the Way, the Truth, the Life."

AUGUST 19-22, 1993

In accordance with Article II, Section 2, of the R.O.Y. Constitution and By-Laws, notice is hereby given that the Annual Conference of the American Romanian Orthodox Youth will be held at St. George Orthodox Church, 2005 Edgar Street, Regina, Saskatchewan. Phone: (306) 352-0112.

† Nathaniel, Bishop

SCHEDULE OF EVENTS

All events are at the church unless otherwise indicated.

Thursday, August 19

00 - 7:30 p.m. Registration
00 - 7:30 p.m. Supper
30 - 9:30 p.m. Workshop with Religious Guest Speaker

Friday, August 20

30 - 9:00 a.m. Late Registration & breakfast
00 - 12:00 noon Meetings begin
2:00 - 1:00 p.m. Lunch
00 - 4:00 p.m. Meetings reconvene
00 - 12:00 midnight Weird Science Karaoke Dance Nite (at Science Center)

Saturday, August 21

30 - 9:00 a.m. Breakfast
00 - 10:45 a.m. Meetings reconvene
0:30 a.m. Debutante rehearsal (at Delta Regina hotel)
1:00 - 12:00 noon Elections, Meetings adjourned
2:00 - 1:00 p.m. Lunch
00 - 3:00 p.m. Workshop with Religious Guest Speaker
00 - 3:30 p.m. Vespers
00 - 1:00 a.m. Cotillion Ball (at Hotel Saskatchewan)
00 p.m. Debutante Presentation (at Hotel Saskatchewan)

Sunday, August 22

0:00 - 12:00 noon Hierarchical Divine Liturgy
2:30 - 3:00 p.m. Farewell Banquet (Romanian Canadian Cultural Club)

ARFORA ALMANAC

June, 1993

Ladies and Supporters of ARFORA:

In this, my first message to you through the SOLIA magazine, I would like to convey my pleasure on being elected as President for the term 1993-1995. As I stated at the banquet, Pauline will be "a tough act to follow." She and her board worked hard for you, for the Romanian Orthodox Church and for the Episcopate. We wish her every success in her future work with the Church and in her personal and work life.

Please read this column, as you read the rest of "Solia," to find out what we are doing in ARFORA and the part you can play to help your BOARD do bigger and better things for the whole Church and its members.

The first project of the new Board will be to try to encourage all the ladies of the ladies auxiliaries to get more involved in the Church through their work in their own parishes, in the church school and in the parish dinners which have, over the years, helped the Church progress in the local communities.

The Board members in your area will be in touch with you and will try to help you know more about ARFORA and our activities. You will find their names in the article in this issue which gives you a "thumbnail sketch" of the Annual Meeting which was hosted by the ladies auxiliary and parish members of the Holy Resurrection Church of Warren, Ohio.

We thank the ladies and the members of the Holy Resurrection Church for hosting a very successful conference and making us feel "very much at home."

I hope to see many of you at the Church Congress at the Vatra July 1 to July 4. ✽

(Dr.) Eleanor Bujea, President

ACCOMMODATIONS:

Delta Regina
1818 Victoria Avenue
Regina, Saskatchewan S4P 0R1
Phone: (306) 569-1666 • Fax: (306) 525-3550
\$44.00 - \$52.00 / room + tax (U.S. funds)
Reservations must be made by telephone.
Ask for the "AROY" block of rooms.

CONTACT PEOPLE:

Jeff Fritzsche - (306) 584-2991 or
Ryan Gieni - (306) 543-9845

IMPORTANT NOTE:

Fr. Gordon Walker of Franklin, Tennessee, will be the guest speaker for the Conference and will conduct a retreat on Friday afternoon (1:00 - 4:00 p.m.) and Saturday (9:00 a.m. - 3:00 p.m.). Everyone not attending the Conference meetings is welcome to participate in the retreat.

HELP FOR ROMANIA

SPRING TRIP TO EUROPE



The Orthodox Cathedral in Cluj

This trip to Romania was one of the most successful. It was my longest trip in kilometers, and I was able to contact everyone whom I had planned to see except for Metropolitan NICOLAE Corneanu. Our assistance was and continues to be much appreciated, and requests for future help were made. God willing, we will try to solicit various items from parishioners and friends of the Episcopate; and, if God keeps me healthy and Bishop Nathaniel continues to ask me, I will work toward a solution of the situations. I thank all people who have helped to send donations. I must say a special thank you to my friend Iosif Ihnatyschen from Germany, who put his car at my disposal and went with me to Romania. Most of all, I thank God for enabling me to do the task assigned. Keep sending your help, and pray for the continued success of our program. Following is a summary of activities during my time in Romania:

Monday, April 26: (1) Met Bishop ANDREI in Alba Iulia. Talked about our mission, visited the seminary, spoke to the students and got a good overall view of the whole complex of diocesan buildings. (2) Had the pleasure to meet Mr. Iosif Trifa, a professor of marketing and a relative of our Archbishop VALERIAN of thrice-blessed memory. (3) Traveled to Recea Monastery, which is about 100 kilometers from Alba Iulia and close to Targu Mures. Donated 50 beds, a refrigerator, a freezer, and a washing machine for the Senior Citizens Home being built there. (4) Met a relative of Bishop POLICARP who had come to the monastery for confession.

Tuesday, April 27: (1) Traveled to the School of Theology in Sibiu and met Bishop SERAPHIM (vicar bishop of the Archdiocese of Transylvania and former classmate of Fr. Remus Grama [Cleveland]), Fr. Mircea Pacurariu (dean), Fr. Streza (vice-dean), and Fr. Ilie



In the yard of the Theological School in Sibiu (L-R): Ilie Moldovan, Dna. Ps. Pacurariu, Fr. Grabowski, Mircea Pacurariu, Fr. Liviu Streza.

Moldovan (dean of the School of Theology in Alba Iulia and professor of moral theology in Sibiu). We took a tour of the school facilities and the Cathedral of Sibiu. In the corridors of the school I found a photograph of the graduating class of 1937 from the Theological Academy "Andrei Saguna" which included Fathers (+) Eugene Lazar and Vasile Hategan. (2) Presented Fr. Mircea Pacurariu a gift of \$5,000.00 from the Episcopate to help with expenses of the School's new programs. Additionally, on behalf of Fr. Casian Fetea of New York, the Eastern Coast Deanery and some of the priests of our Episcopate (alumni of the Sibiu School and others), I presented a second gift of \$950.00.

Wednesday, April 28: Arrived in Iasi (Moldova) and met with Metropolitan DANIEL of Moldova. Saw the Three Hierarch's Church, the city hall and the local branch of the National Bank, as well as the School of Theology.

Friday, April 30: Drove north to Suceava. Saw the church of St. John the New and prayed at the relics of St. John the New of Suceava, just as I had prayed in Iasi at the Cathedral in front of the relics of St. Paraschiva.

Saturday, May 1: (1) Drove to Sihastria Monastery to see the Archimandrite IOANICHIE and give him a monetary gift for the purchase of paper for printing. (2) Ioanichie, with the help of a young and gifted man, is printing books. I was able to buy some books from the press to be used by our people in the parishes of the Episcopate. (2) Drove to Piatra Neamt, and visited the church of St. George, Three Hierarchs and St. John (a historical monument built by the Romanian prince, St. Stefan the Great in 1497-98).

Sunday, May 2: Celebrated Liturgy at St. George Church. At the end of the service, told the parishioners present about our Episcopate and our program of humanitarian aid through Help for Romania.

Tuesday, May 4: Drove to Bucharest and met with various groups for whom we had brought medicine from America.

Wednesday, May 5: (1) Met with Dr. R. Dorobantu, a professor at the school of veterinary medicine.

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HELP FOR ROMANIA

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e at the University of Bucharest, and gave him a box h books donated by the University of Illinois. (2) ent to Plumbuita Monastery (near Bucharest) to visit Patriarchate workshops. Spoke with Deacon nstantin Tulpan, the director of the workshops, and v the furniture being prepared to be shipped to the scent of the Holy Spirit Church in Warren, Michigan.

Visited Archimandrite SOFIAN Boghiu at Antim onastery and then had a working meeting with four ople from the STUDIUM Association, all student unteers, who help us in the distribution of our ship- ents. (4) Met with Bishop TEOFAN, Patriarchal Vicar d head of the office of External Affairs, to make angements for future shipments and their distribution.



ome of the nuns with Mother Christina (Abbess), Fr. an Iovan (spiritual father), Fr. Gheorge (assistant priest) d Fr. Grabowski at Recea Monastery.

Thursday, May 6: (1) Met again with Bishop TEOFAN. (2) Went to the Patriarchate's printing shop d met with Fr. Sabin Verzan, the director, discussing e possibility of using the Patriarchate's plates for print- g Romanian Bibles in the United States. (3) Met for o hours with Patriarch TEOCTIST and presented two etters to him from our Episcopate. We discussed the oblems of shipments as well as the printing of new ibles. (4) Met with Fr. Dimitrie and Psa. Florina atulescu and gave them letters from Bishop ATHANIEL. (5) At the invitation of the Patriarch, ttended a program sponsored by the Association of ormer political prisoners of Romania in the radio station's oncert hall. During the intermission, gave an interview o the television station about our Episcopate and our ork with Help for Romania. (6) Met with two medical octors who presented lists of needs.

Friday, May 7: Bid farewell to the Patriarch and Bishop TEOFAN and then met with two more medical octors.

Saturday, May 8: Drove west to make a stop at Timisoara to see Metropolitan NICOLAE Corneanu, but

DIOCESAN CATHEDRAL To HOST OCTET '93



The members of Octet '93

St. Vladimir's Orthodox Theological Seminary Octet of Crestwood, New York, is in the midst of its 3 month national summer tour and will travel to St. George Romanian Orthodox Cathedral in Southfield, Michigan, on July 29. The evening vesper service will begin at 7:00 p.m. followed by a musical program and a mobile book-store display. Mark your calendar and support the seminary! ✱



Father Rene (Secretary to the Patriarch) with Fr. Grabowski in the offices of the Patriarchate.

he was out of the country. Went to my hometown (Ramnicul-Valcea) where I saw Bishop GHERASIM and said a prayer at the graves of my parents.

Very Rev. Richard Grabowski
U.S. Coordinator of Assistance

THE LONG WAY HOME

I was raised as a Roman Catholic but fell away from the church soon after graduation from high school. During the years that followed I drifted in a sea of agnosticism and atheism but recognized that my life harbored a spiritual vacuum that desperately cried out for fulfillment. That desperation made me easy prey for cults, and my wife and I studied with Jehovah's Witnesses for nearly two years during the early seventies. When we began to research some of their teachings by consulting literature from outside the Watchtower organization, we were shunned — we could not be disfellowshipped as we had never officially become Witnesses. They had managed to remove all fear of hell for me, and that made it much easier for me to drift back into my "wanna-be atheism" from days past. The spiritual vacuum intensified.

By the early seventies I had become a police officer in Riverside County of Southern California, and my wife and I decided to send our only son to a Christian school in order to protect him from a society whose children often made life uncomfortable for the children of police officers. We sent Rick to a Christian school but for all the wrong reasons, and I was a bit miffed when the years passed and they didn't try to convert us.

In March 1977, Loretta and I were summoned to Rick's school by the principal as they had experienced a disciplinary problem with our son. He had physically resisted corporal punishment from his teacher and was being suspended from school as a result. I was one very distraught father and pleaded with the school principal for help. He replied, "All right; do you want the salve or the cure? Do you want a temporary or a permanent solution?" Of course I told him I wanted a permanent solution, and he took us into his office, withdrew a Bible from his desk, and calmly began to explain the Gospel, the Good News, and the plan of salvation to us. He showed me that the Bible makes it clear that all people are sinners and fall short of God's glory; that the just punishment for sin is death; that God is the perfect Judge and bound by that perfection to execute just punishment, but in His infinite love for humanity He saw fit to provide the perfect sacrifice and penalty for our sins. God so loved the world that He sent His only Son to die on the cross and pay the penalty if we would but acknowledge Him as Lord of our lives. Jesus stands at our door and knocks, promising that if we will ask Him into our hearts He will enter (Rev. 3:20). Tearfully, I knelt in Randy's office and prayed for Christ to come into my heart and acknowledged Him as my Lord. That was the beginning of a very long and sometimes frustrating journey that would not culminate until sixteen years later, but for several weeks the Lord made His physical pres-

ence in my life quite apparent as He literally rode me in my police car. *Trust in the Lord with all your heart ... and He will guide your paths* (Prov. 3:5-6).

Ten years later, I had the privilege of going to Bible college in Three Hills, Alberta. Prairie Bible College will forever hold a very special place in my heart. It provided an environment wherein I was able to commune with fellow believers and my Lord on a daily basis. I reveled in Bible classes and felt as though I had been sitting at a banquet table in every session ... but serious study of the Word of God began to quietly raise serious doubts within me. Biblical exegesis and hermeneutics were taught to enable aspiring theologians and future men and women of God to properly interpret the Scriptures. These classes were supplemented with courses in the biblical languages, Koine Greek and biblical Hebrew, all with an eye toward correct biblical interpretation and teaching; and, there was always an emphasis on the necessity of the guidance of the Holy Spirit. I wondered why the Holy Spirit seemed so confused! It seemed to allow many different interpretations of the Word — some of which had given rise to divisive doctrinal issues of major significance. I wondered, for example, why some denominations would exegete the Scriptures under the guidance of the Holy Spirit and conclude that speaking in tongues was evidence of *baptism of the Holy Spirit*, without which one was not saved, while another denomination exegeted the same Scripture under the guidance of the Holy Spirit and concluded that speaking in tongues was quite literally demonic influence. I spent many hours considering Scriptural admonitions and teachings about water baptism and the multitude of divergent Protestant interpretations — all led by the Holy Spirit. I even spent many hours considering such mundane things as the matter of *grape juice* used at monthly commemorations of the Lord's Supper. It seemed to me that the very exegetical and hermeneutical principles I was being taught indicated clearly that wine, fermented grapes, was to be used at a very sacred occasion that was central to Christian worship. I wondered why it had become Protestant tradition in most denominations to commemorate the Lord's Supper on only a monthly (or even less frequent) basis. One denomination of which I am aware NEVER celebrates the Holy Eucharist under *any* name. Is the Holy Spirit, the third person of the Trinity, really that confused? If Jesus said "Upon this rock I will build My Church" — not churches — why were there thousands of denominations with such variant theologies as to literally preclude any argument that they are all "part of the mystical Body of Christ"? When I graduated from Bible

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WORLD CHURCH NEWS

93 Orthodox Conference on Missions and Evangelism

Ligonier, PA — This year's conference on MISSIONS AND EVANGELISM will be held on September 7, at the Antiochian Village, Ligonier, PA. The conference is convened by His Grace Maximos, Bishop of Pittsburgh; Fr. Joseph Fester, OCA; and Fr. Peter Gillquist, Antiochian Archdiocese. The sessions will cover the following themes: How to effectively communicate the Orthodox faith to others; How to bring growth to an existing parish; How to begin a new mission; A strategy to bring Orthodoxy to North America, and others. Speakers: Fr. Thomas Hopko, Dean of St. Vladimir's Seminary; Fr. John Chakos; Fr. Gordon Walker; Dr. Anne Bourjaily. Registration: 777 Camino Pescadero, Santa Barbara, CA 93117-4908. Cost: \$315 until August 1, 1993 (double occupancy).

Many Years, Bishop Nicholas!

His Grace, Bishop Nicholas of the Carpatho-Russian Diocese observed, on May 22, the 10th anniversary of his consecration to the episcopacy. Several hierarchs of the Church participated in the Divine Liturgy, while others, among whom was Patriarch Bartholomew, addressed letters and greetings. The "Solia" staff prays for a long and successful archpastorate of Bishop Nicholas. Many Years, Your Grace!

Bicentennial of Orthodox Christianity in America

SYOSSET, NY — On September 4, 1794, a small group of missionaries from Russia arrived in Alaska, thus marking the arrival of Orthodoxy on the American continent. The Holy Synod of the Orthodox Church in America has proclaimed the entire year of September 1993 to September 1994 as a year of celebrations. The Bicentennial will be kicked off

in Alaska, with the participation of Russian Patriarch Alexei II of Moscow. The observances will culminate September 24, 1994, in Washington, DC.

IOCC Establishes Local Chapters

Cleveland — In a successful effort to extend Orthodox charity to other needy nations, with the participation of all Orthodox jurisdictions, the International Orthodox Christian Charities (IOCC), a SCOPA relief agency, is now organizing regional districts and local chapters. An initial organizational meeting for the Cleveland Chapter of the IOCC was held at St. Mary's Romanian Orthodox Church on May 17. Twelve area Orthodox churches were represented. The meeting was presided by Bert and Marjorie Moyar, Regional Chairpersons. Similar chapters are expected to be established in other areas of Ohio. The first local IOCC chapter is already in existence in Chicago, IL.

Ukrainian Orthodox Patriarch Fallen Asleep

Patriarch Mystislav of Kiev and All Ukraine, 96, fell asleep in the Lord, Friday, June 11, 1993, at his residence in South Bound Brook, NJ. Formerly the Metropolitan of the Ukrainian Orthodox Church in the U.S.A., Patriarch Mystislav struggled for the independence of his Church from Moscow, particularly after he was elected "Patriarch" after the overthrowing of Gorbachev. According to EPS, "the vast majority of Ukraine's estimated 35 million Orthodox faithful are a part of the Autonomous Ukrainian Orthodox Church attached to the Moscow Patriarchate, under the omophorion of Metropolitan Vladimir. In the U.S.A. and Canada, Ukrainians are divided in three major jurisdictions. While the crisis of the Ukrainian Church still continues, Mystislav's successor in the USA is Metropolitan Constantine, and the one in the Ukraine is yet to be appointed. May God rest him in peace!

Church in the Czech and Slovakian Lands

Prague, Czech Republic — Following the separation of Czechoslovakia, the status of the Church is as follows: Archbishop Dorotheos will administer directly the Czech Lands, comprising the bishoprics of Prague and Olomouc. The Slovakian Lands will be administered by Archbishop Nikolas of Prestov. The bishopric of Michalovce will be under his jurisdiction. Although separated according to ethnic borders, the four dioceses will remain in canonical unity under the Metropolitan of the Czech Land and Slovakia, His Eminence Dorotheos. Correspondence for the Church in Slovakia may be addressed to: Archbishop Nicholas, Prestov 080 01, Budovatelska ul. 1, Slovakia.

Lutherans Around the World

Statistics released by the Lutheran World Federation indicate that in 1992 there were 58.8 million Lutherans worldwide. The largest Lutheran population lives in Germany (14.8 mil.), then Sweden (7.6 mil.) and the USA (1 million Missouri Synod and 5.5 mil. in the Evangelical Lutheran Church in America). There was a 0.1 million increase in the membership since the 1991 report. (EPS)

Ukrainian Orthodox Church of Canada

Winnipeg, MB — The Ukrainian Orthodox Church of Canada, under the jurisdiction of the Patriarchate of Constantinople, celebrates its 75th anniversary in 1993. Established in 1918 in Saskatoon, SK, the UOCC was the first under the jurisdiction of the Antiochian Metropolitan Germanos until Bishop John (Theodorovich) came from the motherland. In 1990, the UOCC was received in the communion of the Ecumenical Patriarchate of Constantinople. Today, it numbers over 120,000 faithful, 275 parishes and 100 clergy, under the leadership of Metropolitan Wasyly. The Theological Seminary of the UOCC is affiliated with the University of Manitoba. ✽

Compiled by Fr. Remus Grama

1993 ARFORA CONGRESS HIGHLIGHTS

Holy Resurrection Church hosted 16 Auxiliaries and approximately 40 delegates at the 45th Annual ARFORA Congress June 3-6 in Warren, Ohio. ARFORA is extremely active throughout the year. Following are highlights of the Congress meetings:

- **St. Paraschiva Fund** — Helps new mission parishes to be established in various parts of the country. ARFORA contributed \$4,700.00 to this fund in 1992-93.

- **Ladies Auxiliary Sunday** — A project which each local auxiliary organizes specifically to raise funds for the Episcopate. 27 auxiliaries responded during the past year.

- **St. Elizabeth Fund** — Established 6 years ago to remember widowed preotese with \$50.00 at Christmas and Easter, and a card on Mother's Day. This gesture continues to be deeply appreciated.

- **Retreats** — ARFORA makes a special effort to have local retreats on the fifth Saturday of Great Lent and at other times during the year. Reports from auxiliaries holding retreats increased over the past year. Some topics included: Women Saints; Beauty of Repentance; Role of Women in the Church; Fasting.

- **ARFORA / GAVRILA Scholarship** — A \$1,000 scholarship awarded each year to a woman pursuing post graduate studies. This year's recipient is Maria Doina Gatej of Rhode Island.

- **Cancer brochure / Prayer Pamphlet / We are ARFORA** — The Cancer brochure is a new brochure produced in English and Romanian entitled "Breast & Uterine Cancer Facts". This and the other brochures are available from: Miriana Dinu, 6859 N Latrobe, Skokie, IL 60077.

- **ARFORA House** — Refurbished the chimney at a cost of \$2,000.00. New carpeting, window blinds and ceiling fans have been installed. A 2nd floor fire escape is the next project.

- **Outreach Projects** — ARFORA has initiated a new project called "ARFORA Grants a Wish". Its purpose is to help someone in dire need within our own Episcopate. The annual contribution is \$750.00. This year's recipient is 11 year old Cindy Cutshall of Canton, Ohio, who has adenosine deaminase (ADA), a rare defective gene disease which destroys T cells.

- **Help Romania Fund** — The next shipment of clothing, medical supplies, books, etc. for children, the elderly, hospitals and schools, is planned for fall. As in the past, ARFORA ladies will help gather needed items.

- **CORA** — The Congress of Romanian Americans serves as an umbrella for many Romanian organizations in order to lobby in Washington to make political leaders aware of our needs, to present our concerns and to im-

MONASTERY PILGRIMAGES AUGUST 1993

HOLY TRANSFIGURATION MONASTERY

Ellwood City, Pennsylvania
(412) 758-4002

Thursday, August 5

6:30 p.m. Vigil of the Feast

Friday, August 6

9:30 a.m. Hierarchical Liturgy

12:00 noon Lunch

2:00 p.m. Holy Unction

Directions: See *Calendarul Solia* 1993, p. 100.

Accommodations:

Beaver Valley Motel - (412) 843-0630

Hill Top Motel - (412) 846-4430

Zelienople Motel - (412) 452-7900

DORMITION OF THE MOTHER OF GOD MONASTERY

Rives Junction, Michigan
(517) 569-2873

Friday, August 13

6:00 p.m. Vespers

10:00 p.m. Matins, 1st Hour

Saturday, August 14

9:30 a.m. 3rd Hour, 6th Hour

10:00 a.m. Divine Liturgy

2:30 p.m. Mystery of Holy Unction

6:00 p.m. Vigil of the Feast

Sunday, August 15

9:30 a.m. Akathist, 3rd Hour, 6th Hour

10:30 a.m. Hierarchical Divine Liturgy celebrated by His Grace, Bishop Nathaniel followed by lunch

Directions: See *Calendarul Solia* 1993, p. 99.

Accommodations:

Super 8 Motel: (800) 848-8888

Budgetel Inn: (800) 428-3438

Holiday Inn: (517) 783-2681

prove the negative image of Romanians in the press. ARFORA's annual contribution, based on membership, is \$2,000.00.

- **Seminaries** — ARFORA donates funds to Orthodox seminaries and has added St. Herman's Seminary in Kodiak, Alaska, to its list of recipients of a \$200 annual donation.

Cont. on page 11

SOLIA JULY 1993

BISHOP POLICARP'S GRAMATA COMES HOME

When His Grace, Bishop POLICARP Morusca, went to Romania in June of 1939, he left his personal and church belongings behind, intending to return to his flock in North America.

As it happened, the communist government did not allow him to return, and in time he was placed in forced domicile and removed from any active hierarchal function. He died in Romania, never returning to be among his flock.

Before he left, the Bishop gave into the trust of Mrs. Marta Gavrilă of Detroit, National President of ARFORA, those personal objects and possessions to safe-guard. Through correspondence, POLICARP was kept aware of what was happening in North America and of the whereabouts of his belongings.

Until her death on October 8, 1983, Mrs. Gavrilă guarded the "Gramata" or "Act of Certification" given to the bishop as his charge over the Romanians outside of Romania. After her death, her son George, who had been a traveling companion to the Bishop, took up the watch over this precious document.

On Thursday, May 13, 1993, on his mother's birthday, Mr. Gavrilă came to the Vatra and presented the Gramata to His Grace, Bishop NATHANIEL. In so doing, George expressed the hope that the faithful and visitors to the Vatra would be able to see the Act of

Certification and remember the first Bishop of the Episcopate.

In addition to the actual Gramata, there is a copy of the minutes of the National Church Congress, October 10, 1932, at which the discussion was how to financially sustain a bishop in North America.

These documents were kept in a beautiful leather desk pad with fine red Romanian embroidery on the cover and the initials "PM" stitched on the outer pocket of the interior of the pad.

A photo of the bishop, vested in his cassock and with his missionary's cross and engolpion complete the gifts to the Vatra.

Bishop Nathaniel accepted these treasures in the name of the Episcopate and thanked Mr. Gavrilă for his role in preserving them for posterity, after which he held a prayer service over the resting place of George and Marta Gavrilă and family in the "Policarp" section of St. Mary Cemetery. ✽

VATRA NEIGHBOR PASSES AWAY

Julia Benson Trull Chiolak
1900 - 1993

**A full article will appear
in an upcoming issue.**

STATEMENT

Cont. from page 4

intimidation, torture, rape, and other unspeakable measures; the arbitrary targeting of innocent non-combatants, women, children, and the elderly; the creation of prison camps; and every other violation of basic rights. Mutual respect and good will are essential components in securing a peaceful end to the present conflict.

• We are intensely concerned for the countless innocent victims of these events, and we are especially pained by the plight of the millions who, having been forced from their homes, face an uncertain future. This concern is especially directed to those forced out of their homelands and who in tragic ways face unbearable hardships and rejection in other lands.

Finally, we pray for all, world leaders and private citizens alike, who seek to bring about a just and lasting peace in the former Yugoslavia. We now appeal to their good will and basic humanity. We are motivated by our faith in Christ, the Prince of Peace, and our hope in God, Who is Love. May there be a **swift and peaceful** end to the present conflict, and may a lasting accord be initiated, based on mutual respect, restraint and tolerance among the peoples inhabiting Bosnia and Herzegovina

as well as the other regions of the former Yugoslavia. We express our love for all, regardless of religious, national or ethnic background, who aspire to share the joyous experience of that peace which, while passing all understanding, is offered to all who will seek it.

May the grace of Our Lord, Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all who in good will pray and work toward a just and lasting peace in the former Yugoslavia. ✽

†THEODOSIUS, Archbishop of Washington, DC
Metropolitan of All America and Canada

†KYRILL, Archbishop of Pittsburgh and Western
Pennsylvania

†PETER, Archbishop of New York and New Jersey

†DMITRI, Archbishop of Dallas and the South

†HERMAN, Bishop of Philadelphia and Eastern
Pennsylvania

†GREGORY, Bishop of Sitka and Alaska

†NATHANIEL, Bishop of Detroit and the Romanian
Episcopate

†JOB, Bishop of Chicago and the Midwest

†TIKHON, Bishop of San Francisco and the West

†SERAPHIM, Bishop of Ottawa and the
Archdiocese of Canada

May 26, 1993

POEMS FROM COMMUNIST PRISONS VIII DAYS

by Radu Gyr

Tuesday, Wednesday, Saturday, Monday
Neutral days without form,
Like a great fog
Over the landscape.

Good morning, prison cell!
Good night, prison bars!
I'd smash you as a mastiff in his fangs,
I'd rend you with my teeth, O Cell!

I stand in Time terribly naked
With my soul planted in liquid eternity,
Like an atoll in an ocean
Beaten by torrid winds...

Dungeon, dungeon, mad fortress,
How my hate would set fire to you!
Life, life outside,
How dare you dance in my dreams like a puppet!

Tuesday, Wednesday, Friday — what day is it?
The week is a dead amassment;
My months pass through no calendar,
My island is on no map.

Monday, Wednesday, Thursday — The devil take you!
Stinking days — Stagnant days,
Here in the jaws of eternity
Who shall count your dark hundreds?

In DAYS is found all the loneliness, the isolation of
the man behind iron bars who has still kept the integrity
of his soul — who can speak through what hunger and
torture?

ARFORA CONGRESS

Cont. from page 10

• **Preotese Retreat at the Vatra** — ARFORA will support this retreat annually with a \$300 donation.

• **Preotese at Congress** — Beginning in 1994, all preotese will be included as delegates with full privileges to vote.

• **Other Scholarships** — ARFORA will administrate 2 new annual \$500 scholarships for undergraduates.

• **ARFORA Coffee Shop Hostesses** — 1993: Akron, OH; 1994: Dearborn Heights, MI; 1995: Youngstown, OH.

• **1994 ARFORA Congress** — June 3-5, 1994 at Vatra Romaneasca, Grass Lake, MI.

SOLIA THE HERALD

P.O. BOX 185, GRASS LAKE, MICHIGAN 49240-0185 U.S.A.
(517) 522-3656 • FAX: (517) 522-5907

1994 CALENDAR

Annual Almanac

Published by the Romanian Orthodox Episcopate of America in
December 1993 for all parishes throughout the U.S. and Canada

ADVERTISING CONTRACT

RATES

U.S. FUNDS

Full Page (7"x4 1/8")	\$75.00
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DEADLINE: AUGUST 31, 1993

You are hereby authorized to publish the attached greeting, photograph, or advertisement in your **1994 SOLIA CALENDAR**. (We) agree to pay \$ _____ in advance for the space:

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Name: _____

Address: _____

City: _____ State: _____

Phone: _____ Zip: _____

Solicited and accepted for the
Romanian Orthodox Episcopate of America

(signature) _____

No receipts will be issued. Your check or money order must be payable to the ROMANIAN ORTHODOX EPISCOPATE OF AMERICA in U.S. funds is your receipt.

• **New Officers (1993-95)** — President: Dr. Elea Bujea (Dysart, SK); Vice-President: Florence Fer (Canton, OH); Secretary: Kae Banda (Regina, SK); Treasurer: Florence Churilla (Warren, MI); Auditors: Eugene Poroeh (St. Clair Shores, MI); Mary Moldea (Akron, OH); Members at Large: Miriana Dinu (Chicago, IL); Virginia Gania (Warren, OH); Flora Grossmayer (Akron, OH); Millie Pistrui (Akron, OH); Mary Tilea (Youngstown, OH); Val Costea (Elkins Park, PA); Alternates: Mary Ciobotaru (Cleveland, OH); Primrose Panzer (New York, NY). ✽

PARISH BULLETIN NOTES

Woonsocket, RI, St. John. We were pleased to take part in the Woonsocket Heritage Festival which had many booths providing various ethnic foods. Our booth with Romanian delicacies was popular and patronized by many.

St. Louis, MO. St. Thomas. On Wednesday, April 7, when Fr. Dimitrie and the parish faithful arrived at the church in the evening for the Presanctified Liturgy, they found that the church had been vandalized. The break-in took place late the previous night. The vandals had smashed a section of a stained glass window on the side of the sanctuary to get in. Fortunately, there was no damage to the altar room, but vestments were thrown, the icon stand was overturned, the lance and the spoon were stolen, the office area and the parish hall were ransacked, and property was stolen. The sacred was profaned. Everyone helped in the cleanup, and on the following Sunday, Fr. Dimitrie led the faithful in a special ceremony to re-bless the church building.

Regina, SK. St. George. The Ladies Auxiliary is collecting lenten recipes and will photocopy them for distribution ... Our Gift Shop has a good selection of icons, crosses, prayer books, incense, telephone book covers, note paper, and inspirational books.

Dearborn Hgts., MI. Sts. Peter & Paul. Congratulations to the following: Joe Patyna, high school graduate, who recently received First Place Awards in Trigonometry and Keyboarding at his school; Ileana Tibrea, who was recently honored as Employee of the Month at the Mayflower Hotel; ... Timothy and Jenine Lawson who both won State Awards for their original musical compositions ... AROY sponsored a Bake Sale and a parish Luncheon. They joined in the First Annual AROY Summer Sports Tournament/Family Weekend at the Vatra. Teams competed in softball games and everyone "pitched in" to prepare the grounds for

summer activities.

Merrillville, IN. Descent Holy Spirit. Public libraries here and in surrounding cities have been given books on Orthodoxy through the Orthodox Library Outreach program ... The Ladies Auxiliary sponsored a two-day Rummage Sale/Flea Market/Bake Sale.

Canton, OH. St. George. The Ladies Auxiliary thanks all who helped with their successful Rummage Sale ... Lovely flowers have been planted around our church sign, and the grounds have been trimmed and cleaned.

Winnipeg, MB. St. George. Our Annual Parish Golf Tournament was great. Afterwards, the non-golfers joined the golfers in food and fellowship ... Everyone enjoyed our annual Parish Picnic ... Our Hram dinner was well-attended.

Cleveland, OH. St. Mary. The Nationalities Park in Cleveland also lists among other nationalities the Romanian Garden which has a statue of George Enescu. We are now given a grant of \$2500 to beautify our section ... We had a successful 2-day "Romanian Festival" ... A parish pocket-size Directory is now available ... Congratulations to the following graduates: High School: Joseph Eiben, Michael Benewiat; College: Trisha Boloca, Virginia Marti College, majoring in Fashion Merchandising; Debra Butler, Wayne State U., with a Juris Doctor Degree.

Southfield, MI. St. George Cathedral. Congratulations to our graduate, Marleen Aldea, who received a BS from Eastern Michigan U. ... The Parents Club provided a Church School Brunch/Picnic for the students ... Members of Jr. AROY joined others in a recent overnight "work party" at the Vatra. Yes, they had fun, but they really worked. To earn money for their Regina Conference trip, they are collecting empty pop cans and bottles. They also sold baked goods.

Youngstown, OH. Holy Trinity. We again participated in the annual "Walk on Wick" by offering dinners, baked goods, a stamp & coin sale, Romanian artifacts, church tours, and

Romanian dancers & music ... AROY has newly-designed T-shirts for sale. They also sponsored the Father's Day dinner ... We had a collection of canned foods and paper products for the Transfiguration Monastery ... Fr. Bleahu held a series of Bible Study classes for AROY members.

Hermitage, PA. Holy Cross. The Church School Lenten Project resulted in over 30 care packages that were made up and taken to A.W.A.R.E. to be given to children who come to the shelter for abused women with their mothers ... Congratulations to Nicholas Mancantelli and Joshua Sankey who both graduated from high school and are college bound. They received Shenango Valley Orthodox Womens' Guild scholarships ... An attractive new sign has been installed in front advertising our church and the times of service.

Falls Church, VA. St. Mary. We welcome Toni and Tom Robertson and family, returned from a three-year stay in Budapest, Hungary, where Tom served in the U.S. Embassy ... Among the projects of our Evangelism Committee are: sponsoring the recent radio broadcast of the A.C.O.R.N. Program, "Marriage and Family;" placing weekly or biweekly ads in the local newspapers and in community newspapers; producing special brochures for distribution in our parish neighborhood, on local military bases, and at George Mason U.; and establishing an Orthodox campus ministry at GMU.

Bridgeport, CT. St. Dimitrie. Our MAC-AROY members made palms into crosses for distribution on Palm Sunday. They also organized the Easter Egg Hunt for the children after the services ... Congratulations to our graduates: Nathalia Fatsi with a BA degree from the U. of Connecticut; Polly Stephens, wife of Michael D. Fatsi, from Tulane U. School of Medicine; and Cristian Barba, Maria Barba, Allyson Nicola from high school. ... Our Ladies Auxiliary held a baby shower for Fr. and Psa. Todeasa and their new daughter, Sophia Hope.

Los Angeles, CA. Holy Trinity. We were pleased with the visit of BISHOP NATHANIEL during the
Cont. on page 17

MOVING?

Send us your new address!

Send to:

Solia — The Herald

P.O. Box 185, Grass Lake, MI 49240-0185

LONG WAY HOME

Cont. from page 8

rie Bible College with a Bachelor of Theology degree I was confused albeit on a much higher plane. I decided to continue my studies on a graduate or seminary level and enrolled in the Master of Divinity degree program at Canadian Theological Seminary in Regina, Saskatchewan.

During my first year at C.T.S. I was required, as were all the graduate students, to attend a lectureship by Dr. Thomas Oden. The title of his lectureship was something to the effect of *A Return to Orthodoxy*, but he seemed to be using the term "orthodox" as an adjective rather than a proper noun. It was his contention that Protestants needed to return to the Church Fathers and listen more closely to what they taught. Evangelical Christians have no right to make a two-thousand year quantum leap of logic and ignore these early theologians; they do so only at their own peril. While I resisted his argument, he nourished a seed that had been planted long before as I continued my search for answers regarding a "confused" Holy Spirit.

For many years I resented the so-called worship services that I attended every Sunday. Regardless of whether they were Baptist, Christian and Missionary Alliance, or non-denominational, they all seemed to be minister-centered and designed to make people feel good. While God certainly makes me feel good, I went to worship HIM, to adore HIM, to glorify HIM, not to proclaim how good He made ME feel. I resented drums, trumpets, "worship bands" and castanets in the Lord's house, and revulsed when skits were performed during a time of "worship" in order to motivate the congregation in some way. Liturgy was non-existent. Worship, for me, was non-existent. It was a Christian Amateur Hour hosted by a professional, the ordained minister. Sadly, I usually came home from church services a bit angry at what had been passed-off as worship of God. I searched, but I didn't know what I was searching for. "Orthodox" was still an adjective rather than a proper noun.

I never understood why churches advertise in newspapers. Has an unchurched person EVER stumbled across a church advertisement and suddenly exclaimed, "By jove! I think I'll start attending church this Sunday"? Perhaps it has happened, but I think most ads are placed

with the motivation of sheep-stealing rather than gospel conversion. I often read through them for amusement but seethed at their motive. Then one day I saw one that caught my eye: It read, "Are you looking for a Bible-based church? Why not the church that gave you the Bible. Please visit St. George Orthodox." "Orthodox" was used as a proper noun, not an adjective, and I decided to go to St. George's the following morning.

As I entered the church I was taken aback by the preponderance of icons displayed. I had thought Roman Catholics liked icons, but they were pikers compared to these people! There was a distinct aroma of incense that I remembered from my Catholic youth, and I settled into a pew in the very back of the church and watched as people bowed and kissed icons while curiously crossing themselves backwards. At ten o'clock sharp, bells began to toll and a shiver ran up my spine as the liturgy began to unfold. A priest, dressed in beautiful vestments, stood reverently before an altar that reminded me for all the world like the Holy of Holies I had only read about in the Old Testament. The people didn't sing hymns that exalted how happy THEY were; they chanted adoration and glory to God! I must have heard "Lord have mercy" a hundred times. Midway through the service the priest came down and stood in the midst of the people and began to preach. His was not a forty minute tirade with parenthetical announcements about "Women Aglow", upcoming Bible camps for youngsters; he spoke about the Bible, the Lord Jesus Christ, the Gospel message and the centrality of Jesus Christ to Christian belief. This man was a Christian!

When the liturgy resumed, I was enthralled. When it was over, I was astonished! Two hours had passed what seemed like minutes. I felt a tear run down my cheek as I privately exclaimed, "Thank you Lord! I'm home." In the months that followed, as I studied the Orthodox faith in classes conducted by my priest, Fr. Dan Suciu, I became thoroughly convinced that I had indeed found the New Testament Church founded by the Lord Himself. I found liturgy, a sacramental life, apostolic succession, sacred tradition, and the Mother of God, the most holy Theotokos. Indeed, the gates of hell have NOT prevailed against it!

On April 24th I graduated from Canadian Theological Seminary with a Master of Divinity degree. On May 16th I was Chrismated into the Orthodox faith by Fr. Dan at St. George Orthodox Church in Regina. Thank you Lord; I'm home. Please dear friends; we have a right to keep the Orthodox faith "America's best kept secret"! Jesus commanded that we are to go into all the world and make disciples, teaching them all that He has taught. The Lord did not command us to keep Orthodox a secret, and we will someday stand before Him and have a difficult time explaining why we chose to do so — unless we do otherwise NOW.

Thank you for not keeping it secret from me. ✠

Fred Farnoc

Regina, Saskatchewan, Canada

May 1993

PARISH REGISTER

BAPTISMS

Berar, Brian Ciprian, son of Cornel & Veronica Berar, Prospect Hgts., IL. Holy Nativity, Chicago, IL. Godparents: David & Steliana Tufeanu.

Bilyeu, Nicholas George, son of John M. & Nina S. Bilyeu, Clifton, VA. St. Mary, Falls Church, VA. Godparents: Nicholas Skovran & Nadine Ham.

Boureaan, Christopher Michael, son of Michael G. Boureaan & Lisa M. Smith, Easley, SC. St. George Cathedral, Southfield, MI. Godparent: Lorelei M. Boureaan.

Bugay, Bartholomew, son of Raymond & Carmen M. Bugay, Indianapolis, IN. Sts. Michael & Gabriel, Ft. Wayne, IN. Godparents: Joan Barnett & Ioan Rusu.

Burlovan, Jessica Michelle, daughter of Cristian & Rodica Burlovan, Chicago, IL. Holy Nativity, Chicago, IL. Godparents: Cornel Muiceanu & Mariana Vulcan.

Calin, Christopher Matthew, son of Marius & Adriana Calin, Jackson Hgts., NY. St. Dumitru, New York, NY. Godparent: Mihai Craciun.

Chewka, Evan Christopher John, son of James E. & Shelly L. Chewka, Winnipeg, MB. St. George, Winnipeg, MN. Godparent: Robert Chewka.

Contes, Helena Rose, daughter of Philip W. Contes & Regina Kvitkovich, Vienna, VA. St. Mary, Falls Church, VA. Godparents: John W. & Sophia K. Contes.

Duca, Jenifer Bianca, daughter of Constantin & Rafila Duca, Chicago, IL. Holy Nativity, Chicago, IL. Godparents: Nicolae & Elena Toma.

Enache, Andrea, daughter of Gabriel & Camelia Enache, Chicago, IL. Holy Nativity, Chicago, IL. Godparents: Gheorghe & Mariana Sandulescu.

Frye, Michael David, son of Barbara T. & David Frye, Sharon, PA. Holy Cross, Hermitage, PA. Godparents: David Toney & Linda Alfera.

Gania, Lenna Ann, daughter of Thomas J. & Heather A. Gania, Warren, OH. Holy Resurrection, Warren, OH. Godparents: Thomas Carto & Jacqueline Ludwick.

Hosseininejad, Brian, son of Seyed & Vicki Hosseininejad, Youngstown, OH. Holy Trinity, Youngstown, OH. Godparents: Radu & Aliana Lungu.

Manchulenko, Sandy Marie, daughter of John R. & Diane M. Manchulenko, Winnipeg, MB. St. George, Winnipeg, MB. Godparent: Maureen Schenkeveld.

Meret, Colin Vadim, son of Alexandru N. & Anca O. Meret, New York, NY. St. Dumitru, New York, NY. Godparents: Ion & Mihaela Constantinescu.

Miklja, Zachary, son of Pavel & Veronica Miklja, Warren, MI. Descent Holy Spirit, Warren, MI. Godparents: Ionel & Sue Stangu.

Moga, Anna Gabriella, daughter of Dr. Paul & Kristine Moga, Plymouth, MI. Sts. Peter & Paul, Dearborn Hgts., MI. Godparents: Walter & Susan Surducun.

Nicolescu, Laura Nadine, daughter of Rica & Enika Nicolescu, Wethersfield, CT. St. Dimitrie, Bridgeport, CT. Godparent: Diana Erdody.

Niculescu, Alexander Lawrence, son of Laurentiu A. & Mioara Niculescu, New York, NY. St. Dumitru, New York, NY. Godparents: Oana & Sasha Meret.

Nielson, Korbin Alexander, son of Kenneth & Karen Nielson, McTaggart, SK. St. George, Regina, SK. Godparent: Wayne Rotariu.

Ohlsson, Sean John, son of Dennis & Debbie Ohlsson, Winnipeg, MB. St. George, Winnipeg, MB. Godparents: Alex Ungurian & Jack C. Ungurian.

Petrila, Christian Dan, son of Lucian & Doina Petrila, Cleveland, OH. St. Mary, Cleveland, OH. Godparents: Valentin D. & Doina Hurgoi.

Rochon, Jordan Christopher, son of Darryl & Elizabeth Rochon, Livonia, MI. Sts. Peter & Paul, Dearborn Hgts., MI. Godparents: Timothy & Ernestine Grimmer.

Sandulescu, Michelle Liz, daughter of Dragos & Anca E. Sandulescu, Port Washington, NY. St. Dumitru, New York, NY. Godparents: Mihae Necsutu & Iolanda Caico.

Scinto, Krystal Victoria, daughter of Richard R. & Karen B. Scinto, Fairfield, CT. St. Dimitrie, Bridgeport, CT. Godparents: Marianne & Ovidiu Ocrain.

Sinai, Bailey Christine, daughter of Thomas & Doreen Sinai, Sterling, VA. Holy Trinity, Youngstown, OH. Godparent: Vickey Brush.

Skumpija, Vivian Mariana, daughter of Ioan & Mariana D. Skumpija, Philadelphia, PA. Descent Holy Ghost, Elkins Park, PA. Godparents: Pera & Kaya Mateiasevich.

Steski, Amanda Christine, daughter of Mark A. & Annie Steski, Orleans, ON. St. George, Winnipeg, MB. Godparents: Grant & Lee Steski.

Stevens, Anthony Matthew, son of Rusty Stevens & Mary Stanko, Painsville, VA. Holy Cross, Alexandria, VA. Godparents: Mark & Debbie Stevens.

Subu, Melisa, daughter of Vidu & Julieta Subu, Dearborn Hgts., MI. Descent Holy Spirit, Warren, MI. Godparents: Viorel & Florina Sekosan.

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NOTES *Cont. from page 13*

Easter holidays to our parish and other parishes of the Pacific Coast Deanery ... the parish has received a new set of vestments, a priest's cassock, and two Royal Doors curtains ... LAROY presented their first annual "Talent Showcase" featuring a program composed of singers, dancers, and musicians plus their fabulous Romanian Folklore Dance Group ... Our parish has re-

ceived a mini-van from St. John's Hospital in Santa Monica ... Fr. Alecse shared Easter greetings, in Romanian, at the Easter Sunrise Service at the Hollywood Bowl.

Elkins Park, PA. Descent Holy Ghost. Fourteen families have become new members of our church ... The weekend of May 22-23 marked the celebration of our church's 80th Anniversary. The choir, several vocalists and instrumentalists provided entertainment for the guests on Saturday night. His Grace, Bishop Nathaniel was the guest of honor and officiated the Divine Liturgy on Sunday morning. Sunday school children also sang responses during the Liturgy. An elegant banquet followed. The Ladies Auxiliary presented the church with a \$2,000 check to commemorate the 80th Anniversary. Other honored guests at the anniversary celebration included Mother Veronica of Romania and Mr. George Dumitru, Consul General of Romania in New York, who presented the church with a beautiful icon. ☼

Compiled by Florence Sirb

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Puterea Sfântului Maslu

Vindecare-minunată la Mănăstirea Sihăstria

Articol republicat, primit dela Mănăstirea Sihăstria

Taina Sfântului Maslu se săvârşeşte, în Biserica Ortodoxă, pentru vindecarea bolnavilor. Credincioşii trebuie să vină la Sfântul Maslu cu mare credinţă în Dumnezeu, împăcaţi cu toţi, spovediţi, postiţi şi întăriţi cu multă rugăciune, atât ei cât şi rudele lor.

Cei care vin astfel pregătiţi, dobîndesc alinare, iertare de păcate, uşurare de suferinţă şi, în unele cazuri, prin minune dumnezeiască, vindecare de boală. Asemenea vindecări se întâmplă, mai ales, la sfintele moaşte şi la icoanele făcătoare de minuni.

Un caz deosebit s-a petrecut la Mănăstirea Sihăstria din judeţul Neamţ, în zilele de 24-29 ianuarie 1993.

O tânără creştină din părţile Dîmboviţei chinuită de dureri rele datorită unei vrăjitoare din sat, a venit la mănăstire cu multă credinţă pentru Sfântul Maslu, însoţită de rudele ei. După ce a fost mărturisită, i s-au făcut nouă Sfinte Masluri, cu şapte preoţi, fiind greu muncită de demoni. Pe lângă marea credinţă a bolnavei, întărită de multă rugăciune şi post, uimesc, mai ales, cuvintele rostite de demoni în timpul sfintelor slujbe.

Redăm câteva fragmente, poate nu cele mai semnificative, din textul extras din cele câteva casete audio înregistrate în timpul săvârşirii slujbelor din momentul în care cei prezenţi au constatat că prin tînăra exorcizată demonii "vorbeau" (textul integral va fi publicat într-o broşură aparte de către Mănăstirea Sihăstria).

* * *

În timp ce rudele aduceau pe bolnava Maria la Sfântul Maslu, diavolul din ea spunea:

— "Nu te mai lupta cu mine, că ai să mori! Degeaba te lupţi cu noi, că nu plecăm! Sîntem tot iadul pe tine. Sînt căpetenie. Fă voia noastră, eşti tînără, ai să mori. Nu plecăm din tine decît moartă . . . Unde să ne ducem? . . . Unde să ne ducem? Întrebau diavolii.

— Iar din mijlocul celor şapte preoţi, preotul proestos le-a zis:

— Duceţi-vă în locuri pustii şi fără de apă! Diavolii au răspuns:

— Nu plecăm în pustie, că acolo nu sînt oameni.

— Pleacă, duhule necurat, în iad! i-a spus acelaşi preot.

— Pleacă, duhule rău, dintr-însa, a zis iarăşi

preotul.

— Este al nostru sufletul ei, au răspuns diavolii din ea.

După începerea Sfântului Maslu, cînd preoţii însemnau cu Sfînta Cruce, diavolul striga cu groază:

— Mă arde! . . . Mă biruie! . . .

În momente de linişte, cînd bolnava se închina şi se însemna cu semnul Sfintei Cruci, diavolul din ea striga, ameninţător:

— Nu te mai închina! Fă crucea strîmb, căci toţi care fac crucea strîmb sînt ai noştri, iar cei ce o fac drept, ne biruie!

În timpul moliftelor de după Sfînta Evanghelie diavolii din nou strigau cu mînie:

— Sîntem în ochi, sîntem în gură, sîntem în urechi, sîntem în mîini, sîntem în picioare în toate mădularele tale . . . Nu plecăm, eşti dată nouă . . .

După continuarea rugăciunilor de sănătate, diavolii au strigat:

— Degeaba vă luptaţi, că nu plecăm, este dată nouă!

La însemnarea cu Sfînta Cruce pe creştetul bolnavei, aflată în stare de letargie, diavolul striga:

— Mă arde crucea! . . . Mă arde crucea! . . .

La stropirea cu aghiasmă de către preoţi, diavolii iarăşi strigau:

— Mă arde! . . . Mă arde rău! . . . Nu putem să ne întoarcem în iad fără sufletul ei. Este a noastră. Nu a fost dată nouă! . . .

Iar către femeia bolnavă zicea cu mînie:

— Fă voia noastră şi vei scăpa!

— Unde să mă duc? Nu ştii ce răspundere am pentru sufletul ci, că m-am ostenit degeaba atîtea ani! Degeaba! Puteam acapara în atîtea ani, sute de suflete, că pe voi, creştinii, repede vă amăgim! Întrafaceţi repede voile! Vă las să vă duceţi la biserică. Acolo vă pun să vorbiţi, vă scot afară din biserică să staţi la taifas şi aşa vă scriem pe voi mereu! . . . Vă pun să vă gîndiţi în altă parte. Acasă, la copii, la vaci, la porci . . . — Eu nu v-aş mai spune nimic, dar sînt blestemat să vă spun tot, cu puterea Celui care a făcut cerul şi pămîntul. M-a blestemat să vă spun tot! . . .

— Credeam că moare cite i-am făcut. Credeam că gata, am omorit-o! De unde o fi avînd atîta putere să se lupte cu mine, nu ştiu! . . . Nu te mai lupta cu mine, ticăloaso! Fă-mi voile! . . . Mie îmi plăc.

Cont. la pag. .

mînia, ca să pot prinde acolo pe tot creștinul . . . Răbdarea, răbdarea mă omoară! . . . Mă înecă tămâiatul Scoateți-l afară, că mă înecă tămâia! . . . Tămâia iadului e tutunul! Tămâia iadului e tutunul!

— Nu vreau să ne ia creștinii locul în cer! Nu vreau! . . . Avem ură mare pe voi, creștinii, care vă luptați cu noi! . . . Din mîndrie am căzut noi și ne-au aruncat din cer! Doar cît am gîndit să ne mutăm scaunul mai sus și ne-a aruncat în groapă . . . În fundul pămîntului, ne-a aruncat! . . .

— De la a treia Evangheliie, bolnava a stat în nesimțire și n-a mai vorbit nimic pînă dimineața. Credeam că ori se vindecă, ori moare, Însă toți se rugau pentru Maria s-o scape Dumnezeu de diavoli și s-o facă sănătoasă.

Vineri dimineața bolnava a început a vorbi. O durea inima . . . Apoi, îndată i s-a citit rînduiala cuvenită și a fost împărtășită cu Trupul și Sîngele lui Hristos. Însă mereu zicea: "Pentru păcatele mele am fost chinuită!" Alte ori zicea: "Doar nu este mai tare el, decît Hristos!"

Sîmbătă, 30 ianuarie, la praznicul Sfinților Trei Ierarhi, Maria a luat parte la Sfînta Liturghie. Era foarte fericită și toți dădeau slavă lui Dumnezeu.

Mărți, 2 februarie, s-a întors la casa ei, însoțită de părinți și rude.

* * *

Izbăvirea de diavoli, care este o minune a lui Dumnezeu, se poate dobîndi numai prin multă rugăciune, cu post aspru, prin credință tare și stăruitoare, prin spovedanie curată și Sfînta Împărtășanie, prin răbdare și smerenie profundă și prin rugăciuni, dezlegări, Sfîntul Maslu, repetate de mai multe ori, la biserici și la mînăstiri, la sfintele moaște și la icoanele făcătoare de minuni.

În majoritatea cazurilor, diavolii izgoniți din oameni se întorc la vrăjitoarele care i-au trimis sau intră în animale și în alți oameni cu păcate grele, care nu vor să se pocăiască.

De data aceasta, se constată un fapt foarte rar și important pentru noi și anume:

— în această femeie, Maria, au fost mai mulți diavoli, "o căpetenie," cum singuri au recunoscut;

— în urmă cu zece ani, diavolii au fost trimiși de o vecină vrăjitoare, Gheorghia, împreună cu mama ei, Ioana, pentru că tînăra a refuzat să se căsătorească cu fiul ei Nicolae," cum reiese din "mărturisirea" demonilor.

— diavolii își mărturisesc, siliți de Dumnezeu, scopul principal pentru care intră în om, și anume chinuirea trupului și pierderea sufletului în iad;

— ei mărturisesc, de asemenea neputința, locul de unde vin, metodele ce le folosesc pentru amăgirea creștinilor și armele prin care pot fi izgoniți din oameni: rugăciunea, postul, smerenia inimii, răbdarea chinurilor, milostenia, Sfînta Cruce, slujbe ale Bisericii, pocăința și Sfîntul maslu;

— diavolii recunosc că au căzut din mîndrie și nu mai au o mîntuire pentru că nu se pot smeri;

— diavolii se tem și ei de iad, de cumplitele chinuri care îi așteaptă după Judecata de Apoi, în timp ce mulți creștini nu se cutremură de iad și zac în grele păcate, fără pocăință, pînă la moarte;

— diavolii sînt și ei neputincioși și se tem de cei ce se pocăiesc, de Sfînta Cruce, de Sfînta Liturghie, de sfinți, de cei ce poartă în inimă pe Hristos și duc viață curată;

— diavolii se cutremură mult de Sfînta Liturghie și de Tainele Bisericii;

— diavolii urmăresc un singur lucru: pierderea sufletelor noastre și folosesc toate armele lor pentru a răpi cît mai multe suflete în iad; ateism, lepădare de ortodoxie, desfrîu, beție, ucidere, distracții înșelătoare, ură între oameni, vrăjitorie etc.

Dacă trăim cu Hristos în iubire, smerenie, pocăință și fapte bune și nu părăsim Biserica, diavolii nu au nici o putere asupra noastră căci îngerii lui Dumnezeu ne ajută pe calea mîntuirii. *

Protos. Ioanichie BĂLAN

Al 18-Lea Congres Al A.R.A.

Congresul Academiei Americano-Române de Științe și Arte, se va ține anul acesta la Chișinău, în Moldova, între 13-18 Iulie a. c. la invitația Academiei de Științe a Moldovei. La Congres s-au înscris circa 600 de participanți, membri ai ARA din Statele Unite și Europa, și numeroși oameni de știință, cercetători și alți intelectuali din Moldova și România.

Participanții care prezintă comunicări sunt rugați să trimită taxa de înscriere Secretarului Casier DI. Marin Bonca, 3153 Country Club Drive, Costa Mesa, CA 92626, pînă la 1 Iunie a.c., pentru a putea fi trecuți în program.

Visa de intrare în Republica Moldovenească pentru persoanele care posedă pașapoarte americane sau ale altor țări, în afara de pașapoarte românești, se eliberează la Ambasada Moldovei din București sau la granițele Moldovei. Persoanele care participă la Congres trebuie să posede o scrisoare eliberată de conducerea acestuia care să precizeze participarea lor pentru a fi scutite de taxa de viză. Alte informații pot fi obținute de la Prof. Peter Gross, Department of Information and Communication Studies, University of Chico, CA 95929-0502. *

Dragostea Pentru Aproapele Și Duhul Rău

Cunoaștem adevărul că, istoria este cartea vieții pe ale cărei pagini a scris omul, dar a scris și Dumnezeu, prin cele ce se întâmplă în lume. Când omul citește în istorie și ce a scris Dumnezeu și le ține minte, merge pe drum bun. Când ține minte numai ce a scris omul, atunci este surd și mut la glasul lui Dumnezeu.

Ne mai aducem aminte de întrebarea pusă lui Iisus, de un cunoscător al legii? "Cine este aproapele meu"? Luca 10,29. Este întrebarea care a frământat lumea dealungul veacurilor și azi se pune cu multă tărie.

Să deschidem Scriptura Sfântă și să vedem ce spune despre aproapele nostru. Pe vremea lui Cain și Abel era răzbunarea. Mai târziu găsim legea "ochi pentru ochi și dinte pentru dinte" adică legea ce îți da dreptul să faci același rău, pe care altul ți l-a făcut. Iisus Domnul aduce o nouă lege, porunca iubirii semenului, care spune: "Iubește pe aproapele tău ca pe tine însuși," Matei 22,38, pentru că omul este pentru orice om un frate. Pe noi în care lege ne așează faptele noastre? Vremea răzbunării, ori legea dragostei creștine?

Vindecarea bolnavilor din ținutul Gherghesenilor, auzită în Dumineca a cincea după Rusalii, este rodul dragostei pentru om. Mântuitorul a învins duhul rău ce stăpânea pe cei doi bărbați. Înțelepciunea evanghelică spune că viața omului pe pământ este o luptă. Este adevărat. Ea vorbește despre lupta binelui împotriva răului, lupta luminii împotriva întunericului, despre lupta adevărului împotriva minciunii. Răul, întunericul și minciuna sunt uneltele celui rău din lume.

Lumea creată de Dumnezeu a fost bună. "A văzut Dumnezeu toate câte a făcut și erau bune foarte," spune Scriptura Vechiului Testament. Facerea 1,31. Atunci de unde este răul? Sf. Ap. Ioan ne învață: "Tot ce este rău în lume nu este dela Tatăl, ci din lume." 1 Ioan 2,16. El a început prin căderea îngerilor răzvrățiți și pedepsiți de Dumnezeu, pentru neascultare și mândrie. 2 Petru 2,4. De atunci duhul răului ispitește, împiedecă răspândirea Evangheliei, Matei 13,19, amăgește lumea, înșală și ucide.

Cine nu a auzit de Imp. Iulian Apostatul — a. 363 —, născut creștin, dar ispitit de duhul rău din lume, se predă păgânilor, chinuind și omorând pe creștini. Striga el într-o cuvântare: "Voi scoate din împărăție credința în Cel Răstignit și voi curăți pământul de creștini. Nu-l primesc pe Hristos și nu vreau să-L cunosc." Oare atei de azi, ideologia întunericului, rușinea și decadența secolului nostru, nu spun tot așa? Numai că ele se duc și Dumnezeu rămâne pentru veșnicie cu Evanghelia Lui.

Epoca noastră se găsește în toiul unei lupte, unde oamenii sunt datori să separe neghina de grâu. Ideologia întunericului a devastat credința creștină, iar neamul românesc geme în fața răului. Prăbușirea familiei și a Bisericii, dorită de pojarul comunist, a fost dorința lor, ca să distrugă pilonii țării noastre, ca neam creștin.

Trăim un timp încărcat de necredință, care ne-a ciuntit spiritualitatea unei sfinte tradiții. Calea cerută de Dumnezeu este numai calea adevărului creștin, cum spuneau strămoșii. "Prin credință în unire și prin unire în credință," și "Vom fi iarăși ce am fost și mai mult decât atât," spunea Domnitorul Petru Rareș.

Saul a căzut pe drumul Damascului, s'a ridicat și a devenit Apostolul Neamurilor, Sf. Pavel. Să fii mulțumit pietrei de care s'a împiedecat piciorul, ca să poată vedea lumina? Suferința fraților de acasă e mama adevărului. Drumul spre adevăr este spinos, dar suferințele și izbânzile ții viitorul. Noi, Românii, am avut și avem un Dumnezeu. Avem o credință, avem o istorie, avem o Țară. Să ne plecăm fruntea spre pământul aspru, dar sfânt, ca să ridicăm scâldată în Lumina Sfintei Credințe. Aceasta să o facem pentru biruința Legii lui Dumnezeu. Iisus Domnul caută să pătrundă în inimile noastre, în casele noastre, în viața noastră. Dar câți îl primim? Mulți spun ca cei din Sf. Evanghelie, care au cerut Mântuitorului să plece de la ei. Mat. 8,34.

Singurul leac pentru îndreptarea omenirii de azi, este să aducem pe Dumnezeu în inimile noastre, cum ne învață Sf. Apostol Pavel: "Crede în Dumnezeu, crede în Iisus Hristos și vei fi mântuit tu și casa ta." Faptele Apostolilor 16,31. ✽

Părintele Bârsan

PELERINAJ 1993 la MÂNĂSTIREA ADORMIREA MAICII DOMNULUI

Rives Junction, Michigan

Vineri 13 August

6:00 PM — Vecernie

10:00 PM — Utrenie, Ceasul Intâi

Sâmbătă 14 August

9:30 AM — Ceasul al 3 lea, Ceasul al 6 lea

10:00 AM — Sf. Liturghie

2:30 PM — Taina Sf. Maslu

6:00 PM — Priveghere

Duminică 15 August

9:30 AM — Acatist, Ceasul al 3 lea, Ceasul al 6 lea

10:30 AM — Sf. Liturghie Ierarhică celebrată de P.S. Episcopul Nathaniel, urmată de masa de prânz.

Directii: I-94 — la ieșirea 138 (Rt. 127) Rt. 127 Nord, aprox. 7 1/2 mile până la ieșirea "Berry Road Rives Junction." După ieșire, se merge la stânga, aprox. o milă până la primul STOP. La STOP se merge la dreapta, Mănăstirea este a doua casă pe stânga.

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Ajutor Pentru România (HFR)

Călătorie în Țară — Primăvară 1993

Această călătorie în România a fost cea mai lungă, ca distanță, și cea mai reușită. Ajutorul nostru a fost și continuă să fie foarte apreciat și mai ales continuă să fie solicitat.

Cu ajutorul lui Dumnezeu vom încerca să obținem diverse obiecte dela parohienii noștri și dela prieteni ai Episcopiei; și dacă Dumnezeu mă ține sănătos și Episcopul Nathaniel va avea nevoie de ajutorul meu, voi continua să lucrez pentru remedierea acestor situații.

Mulțumiri tuturor celor care au trimis donații.

Mulțumiri speciale prietenului meu Iosif Ihnatyschen care m'a însoțit în România și de al cărui automobil m'am folosit în călătoria aceasta.

Dar mai ales îi mulțumesc lui Dumnezeu care m'a ajutat să-mi îndeplinesc toate obiectivele călătoriei mele.

Continuați să trimiteți ajutorul Dvs. și rugați-vă pentru reușita programului nostru.

Aceasta este pe scurt descrierea călătoriei mele în România:

— Am zburat dela Cleveland la Frankfurt. De data aceasta nu am putut închiria o mașină pentru că nici o Companie nu închiriaza mașini care să fie conduse în fostele țări comuniste, din cauza numărului mare de mașini furate. Un prieten vechi din România s'a oferit să meargă cu mine.

26 Aprilie — Alba Iulia

M'am întâlnit cu Episcopul Andrei, am vizitat Seminarul, am vorbit cu studenții și l-am cunoscut pe Dl Iosif Trifa, o rudă a Arhiepiscopului Valerian.

De aici am plecat la Mănăstirea Recea. Am fost autorizat de către Episcopia noastră să cheltuiesc \$5,000.00 pentru 50 de paturi necesare noii case de bătrâni care este amenajată de maicile Mănăstirii. Am cunoscut-o pe Maica Stareță Christina Chichernea și pe Păr. spiritual Ioan Iovan ca și pe alte vreo 20 de maici. Am găsit o fabrică de mobilă de unde am cumpărat 50 de paturi și pentru că au costat mai puțin de \$5,000.00 cu diferența de bani am cumpărat un frigider, un congelator și o mașină de spălat rufe, care vor fi folosite atât pentru Casa de bătrâni cât și pentru Mănăstire.

27 Aprilie - Sibiu

La Școala de Teologie am avut o întâlnire cu P.S. Episcopul Serafim, Păr. Mircea Păcurariu, decanul Școlii de Teologie, Păr. Liviu Streza, decan - adjunct și Păr. Ilie Moldovan, profesor de Teologie la Sibiu și decanul școlii de Teologie din Alba Iulia.

Am prezentat un cec de \$5,000.00 din partea Episcopiei noastre și altul de \$950.00 colectați de Păr. Fetea care vor contribui la proiectele școlii de Teologie de a construi un cămin studentesc și o Facultate de Teologie pentru



Păr. Grabowski cu Păr. Ioan și Păr. Gheorghe.

fete care vor deveni profesoare de religie sau asistente sociale.

28 Aprilie - Iași

— M'am întâlnit cu Mitropolitul Daniel al Moldovei căruia i-am descris planul nostru de ajutorare al României.

— Am avut intenția de a mă duce la Chișinău dar nu l-am găsit pe Păr. Petru Buburuz.

30 Aprilie - Suceava și Mănăstirea Sihăstria

— Am avut un cec pentru Păr. Ioanichie Bălan cu care să cumpere hârtie de tipărit cărți și broșuri religioase. De asemenea am cumpărat cărți publicate la Mănăstire pentru distribuție în bisericile noastre din America.

2 Mai - Piatra Neamț

— Am fost invitat să slujesc la Biserica Sf. Gheorghe.

După slujbă mi-au cerut să vorbesc parohienilor despre programul de ajutorare al României, prin Episcopia noastră și HFR.

4 Mai - București

M'am întâlnit cu trei grupuri cărora le-am adus medicamente din America.

5 Mai - București

M'am întâlnit cu Dr. Romeo Dorobanțu, profesor la Facultatea de medicină veterinară, căruia i-am dat o ladă de cărți donate de Universitatea din Illinois.

— Apoi am fost la Mănăstirea Plumbuita unde sunt atelierele Patriarhiei de unde am cumpărat niște cruci și unde am văzut mobila pentru Biserica "Coborârea Sf. Duh" din Warren, Mich.

— M'am întâlnit cu Păr. Arhim. Sofian, starețul Mănăstirii Antim, cu Asociația STUDIUM, organizație de studenți - voluntari care ne ajută la distribuirea bunurilor trimise de HFR, și cu P.S. Episcopul Teofan, vicar al Patriarhiei, cu care am discutat distribuția viitoarelor transporturi (3 meetinguri).

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6 Mai - București

— M'am întâlnit din nou cu Episc. Teofan și apoi cu Păr. Sabin Verzan, directorul Tipografiei Patriarhiei, cu care am discutat posibilitatea folosirii matrițelor lor pentru publicarea de Biblii în America.

— Am avut o întvedere de două ore cu Patriarhul Teoctist căruia i-am înmănat două scrisori din partea Episcopiei noastre și cu care am discutat posibilitatea publicării de Biblii în Statele Unite, folosind matrițele Patriarhiei.

— M'am întâlnit cu Păr. Dimitrie și Psa. Florina Tătulescu cărora le-am înmănat două scrisori din partea P.S. Episc. Nathaniel.

— La invitația Patriarhului am participat la un program organizat la Sala Radio de Asociația foștilor deținuți politici. În pauză mi s'a luat un interviu de către



Pr. Ioan Iovan, părintele spiritual și Maica Cristina, Stareța Mănăstirii Recea.

Televiziunea română în care am vorbit despre Episcopia noastră și despre acțiunea de ajutoare a României prin HFR.

— M'am întâlnit cu doi doctori care mi-au dat liste de lucruri de care au nevoie.

7 Mai

Mi-am luat rămas bun dela Patriarh și Episcopul Teofan și m'am întâlnit cu alți doi medici.

8 Mai

Am plecat din București cu intenția de a mă duce la Timișoara să-l văd pe Mitropolitul Nicolae Corneanu dar era plecat din țară.

M'am oprit în orașul meu natal, Râmnicul Vâlcea unde m'am întâlnit cu Episcopul Gherasim și unde am făcut o slujbă la mormintele părinților mei. ✽

Pr. Prot. Richard Grabowski
Coordonator al ajutorului
American pentru România



Parohia Ortodoxă Română "Pogorîrea Duhului Sfânt" Warren, Michigan.

INVITAȚIE

Consiliul Parohial și Reuniunea de Doamne dela Parohia Ortodoxă Română "POGORÎREA DUHULUI SFÂNT" din Warren, Michigan, dela adresa: 31500 RYAN ROAD vă invită cu mult drag să luați parte la Sfintele Slujbe de Sfintîre ale noii noastre Biserici Parohiale, ce vor avea loc în zilele de 4 și 5 Septembrie 1993.

Lucrările de proiectare și de construcție a noii Biserici Parohiale au început în anul 1987 și vor fi terminate cu ajutorul lui Dumnezeu în vara acestui an. Valoarea construcției Sfintei Biserici, pictarea și mobilierul, precum și celelalte utilități se ridică la suma de aproape două milioane de dolari, iar numărul membrilor Parohiei noastre este de numai 300. De aceea îndrăznim, în numele dragostei noastre creștine și al frățietății noastre românești, apelăm la toți aceia care au posibilitatea să ne ajute cu donație cât de mică, înscriindu-vă astfel numele printre citorii și binefăcătorii acestei Sfinte Biserici. Orice donație pentru noi va însemna foarte mult. Menționăm că momentan avem de plătit la Banca Națională din Detroit (National Bank of Detroit) suma de un milion de dolari.

Încredințându-vă că numele tuturor donatorilor vor fi pomenite la Sfintele Slujbe pentru sănătatea și mântuirea lor, vă mulțumim cu recunoștință și vă așteptăm cu drag la sfintîrea noii noastre Biserici Parohiale.

Preot Paroh IOAN MIHUȚ Președintele Consiliului Parohial: CRĂCIUN ALMĂJAN; Vicepreședinte: CRĂCIUN IACȘA; Epitrop I: ILIE NEDA; Epitrop II: ION PĂCURARU; Casier: GEORGE ARDELEAN, JI; Secretarul Consiliului Parohial: REMUS PASCA; Președinta Reuniunii de Doamne: DOINA SAMOILĂ; Vicepreședintă: BISERCA RUGILĂ.

Credință Și Adevăr

Desprinși cu mare greutate de locurile copilăriei și cu nostalgia țării natale, românii stabiliți pe continentul american s'au confruntat cu tot felul de greutăți, pe care, cu multe sacrificii au căutat să le depășească. Le lipsea însă un lucru foarte important de care nu concepeau să se despartă și anume biserica de casă, lăcaș sfânt de închinăciune, de meditație, purificare sufletească și hrană spirituală.

În suflete păstrau o imagine vie a sfintelor icoane de la biserica din satul natal și dorința lor era să reclădească pe noul continent aceeași biserică de care se simțeau legați, în care învățaseră rosturile vieții și care reprezenta țara părăsită, țara pe care o aveau permanent în inimă. Ei au continuat să creadă că biserica de la care primiseră lumina învățăturii creștine este cea adevărată și că mulți americani, după ce vor cunoaște profunzimea ortodoxismului nu se vor mai putea lipsi de el. Ei și-au dat seama că fără Biserică, viața materială este lipsită de sens, este o greutate pe care nu o puteau suporta. Credința lor era adânc ancorată în suflet și de aceea, singura lor dorință a fost de a zidi aici, pe continentul binecuvântat de Dumnezeu, biserici.

Cu sacrificii imense și cu o voință extraordinară ei au înălțat, în țara adoptivă, BISERICA SFÂNTĂ ADEVĂRATĂ a lui IISUS CHRISTOS, fiind convinși că este cea mai prețioasă comoară din cultura, spiritualitatea și civilizația românească, pe care o aduc pe acest continent.

Dumnezeu i-a ajutat; în 1929, ei au reușit să înființeze Episcopia Ortodoxă de la Vatra Românească, care reprezintă centrul religios al românilor din U.S.A. și Canada.

După terminarea războiului mondial, în România, cu ajutorul fostei U.R.S.S., s'a instaurat regimul comunist, care a urmărit crearea unui alt tip de om, lipsit de suflet, lipsit de credință, om care să accepte, fără discernământ, ateismul și ideologia marxistă. Episcopul Policarp Morușcă care se afla în țară în acea perioadă, nu a mai primit aprobarea să revină în U.S.A. Comuniștii intenționau pentru început să preia controlul Episcopiei prin numirea unui episcop din țară și astfel să preia controlul comunităților și societăților româno-americane și canadiene. Scopul final era să transforme oamenii în slugi docile ale regimului, căruia trebuia să i se aducă osanale. Obiectivul principal, urmărit cu o perseverență diabolică era anihilarea personalităților din diasporă care se opuneau comunismului, considerându-l un sistem politic antiuman, anticreștin și antiromânesc. Dumnezeu n'a vrut să fie așa. În 1952 a fost ales ca Episcop al Episcopiei române din U.S.A. și Canada, VALERIAN TRIFA, care, cunoscând cu ce sacrificii au fost ridicate aceste biserici și ce urmărește în realitate regimul, s'a pronunțat pentru respingerea comunismului și nu a acceptat nici un fel de cooperare sau înțelegere cu un regim ateu care prin ideologia sa urmărea distrugerea

creștinismului. Din acest moment a început un război deschis între regimul comunist din România și Episcopia de la Vatra — ținta atacurilor fiind Episcopul Valerian care nu vroia să cedeze sau să accepte compromisuri. Mulți oameni au interpretat în mod eronat că ar fi fost un conflict canonic, între Episcopie și Patriarhia din țară. În realitate, conflictul a fost între regimul comunist din țară și Episcopia de la Vatra, care nu accepta controlul regimului comunist. Pentru realizarea obiectivului urmărit s'au încercat toate metodele posibile de defăimare, compromitere, discreditare și anihilare, însă fără nici un succes. Episcopul Valerian nu a vrut să cedeze.

În 1975, autoritățile din România au înțeles că toată campania dusă pentru compromiterea și discreditarea Episcopului Valerian nu și-a produs efectul scontat. Mai mult, diaspora era de partea Episcopului. Chiar preoți și ierarhi din țară vedeau în Episcopul Valerian un simbol al eliberării neamului românesc și un apărător al bisericii. În aceste împrejurări s'a hotărât ca să se realizeze o înțelegere cu Episcopul Valerian, în care guvernul de la București a propus următoarele:

Întreaga campanie împotriva Episcopului și a Episcopiei încetează; Autoritățile din țară să întreprindă tot ce le stă în putință pentru a descuraja orice tentativă de defăimare a Episcopului; Sinodul Bisericii Ortodoxe Române să recunoască canonicitatea Episcopului și să stabilească relații normale cu Episcopia de la Vatra. Dacă Episcopul Valerian dorea să fie Mitropolit al diasporei ar fi fost recunoscut ca atare de sinodul Bisericii Ortodoxe Române. În schimbul acestor concesii, Episcopul Valerian ar fi trebuit să accepte următoarele:

Să intre în Sinodul Bisericii Ortodoxe Române și să se supună hotărârilor ce se vor adopta;

Să facă ascultare ca orice membru al Sf. Sinod;

Să înceteze atacurile împotriva regimului din țară!

După ce a înțeles exact conținutul propunerilor, Episcopul Valerian a respins toate ofertele făcute. El a precizat că ideologia comunistă ca experiență anticreștină va fi respinsă, sistemul comunist se va prăbuși, iar lumea care a suferit se va întoarce mult întărită la Biserica lui Isus Christos. Episcopul a continuat să demaște regimul comunist pentru că acesta nu respecta drepturile omului, persecuta pe credincioși și transforma țara într-o închisoare. Chiar dacă regimul ar fi încetat să-l atace, el ar fi continuat lupta fiind de datoria lui să apere pe frații creștini și libertățile religioase.

Episcopul a înțeles că ierarhia bisericească se află sub un strict control și efectiv nu putea să întreprindă nimic fără aprobarea autorităților. De altfel, în aceeași situație se aflau toate cultele din România, fiind supuse la tot felul de restricții și persecuții pentru a ceda și a coopera cu regimul. În al doilea rând, a constatat că în timp ce poporul trăia în mizerie spirituală și materială, autoritățile comuniste, fără nici un control, iroseau bugetul statului

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pentru a distruge biserica și a se răfui cu românii stabiliți în străinătate. Episcopul Valerian a înțeles că în strategia comunistă el reprezenta doar un pretext, în realitate urmărindu-se divizarea parohiilor și comunităților, crearea de disensiuni, îndepărtarea oamenilor de la credință, de la adevăr, adâncirea neîncrederii, răspândirea suspiciunilor, transformarea bisericilor în centre de propagandă. Pentru a apăra bisericile ridicate cu atâtea sacrificii, el a menționat că va pregăti un successor care să dezvolte Episcopia, iar el se va retrage.

Episcopul a acceptat să continue dialogul cu un reprezentant al Sf. Sinod. Dialogul a avut loc, însă, din păcate, nu s'a realizat nici o înțelegere. Episcopul Valerian și-a exprimat opinia că nu este posibilă slujirea lui Iisus Christos și, în același timp, cooperarea cu o putere atee. Istoria i-a dat dreptate.

Regimul, nemulțumit că oamenii nu renunță la credință, a pus în funcțiune buldozerele să demoleze biserici, iar pe ierarhi i-a pregătit să susțină în cadrul vizitelor efectuate în străinătate, inclusiv în U.S.A. că ei au cerut demolarea bisericilor pentru rațiuni de sistematizare a orașelor.

După ani de căutări a Bisericii adevărate, în 1987, două mii de americani protestanți împreună cu 24 parohii, preoți și episcopi, s'au convertit la Ortodoxie.

În 1992, patru din preoții convertiți la ortodoxie, încurajați și sprijiniți de P.S. Episcopul Nathaniel, au vizitat biserici și mănăstiri din țară. După vizita efectuată în România, ei au declarat ca "Biserica Ortodoxă este Biserica cea Adevărată, în Biserica Ortodoxă este cu adevărat "Iisus Christos."

Este cea mai frumoasă recunoaștere adusă de acești creștini convertiți la Ortodoxism, românilor, ziditori de biserici în America, care au slujit și apărât adevărata credință. Mormintele românilor ziditori de biserici sunt pline cu flori proaspete, tămâie încinsă, lumânări aprinse, aduse de oameni cu dragoste creștină și credință adâncă în Biserica Neamului.

Ziditorii de biserici trăiesc în noi; ei nu au merit, rostesc prin noi istoria adevărată a diasporei românești. ✽

M.C.

NOTA REDACȚIEI

Similitudinea inițialelor autorului articolului de mai sus și ale inițialelor Redactorului Soliei, Manuela Cruga, este o simplă coincidență.



ASOCIAȚIA FILANTROPICĂ MEDICALĂ CREȘTINĂ "CHRISTIANA"

Șos. Pantelimon nr. 27, sector 2

73381 București - ROMÂNIA

Telefon: 42.20.05 - Fax: 35.14.25

Dr. Pavel Chirilă și Pr. Mihai Valică

Meditație la medicina biblică

Prezentare

În consens cu cele mai elevate spirite ale timpului nostru, autorii acestei cărți singulare în literatura medicală Dr. Pavel Chirilă, medic profund religios, și Părintele Mihai Valică, preot ortodox, dezvăluie fundamentul biblic al concepției despre alcătuirea omului ca suflet și trup, având în centrul făturii și al devenirii lui, sufletul.

Lucrarea reconsideră medicina din perspectiva impactului de condiția ontologică a făturii umane, create de Dumnezeu după chipul Lui și în vederea asemănării eterne cu El.

Capitolele cărții: Minunata alcătuire a ființei umane, Igiena, Despre sănătate, Despre boală, Bolile pomenite în Biblie, Vindecări, Sănătatea și terapia prin credință sunt o inițiere în ceea ce îndrăznim să numim *sacroterapie creștină*.

Cartea se adresează deopotrivă medicilor, preoților, credincioșilor și celor sceptici, bolnavilor și celor sănătoși.

Marele ei mesaj creștin este îndemnul la tratarea bolnavului ca slujire a "chipului lui Dumnezeu" în lume. Medic și pacient: *cuplu spiritual*, împreună-căutător și lucrător al Mântuirii.

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